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Vairagya Pancakam English
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ஸ்ரீமந் நிகமாந்த மஹாதேசிகன்

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ஸ்ரீ:

VAIRAGYA PANCHAKAM

OF

VEDANTA DESIKA

WITH

MEANING and COMMENTARY

IN

ENGLISH

T. Krishnaji
Advocate
Madras.

By

D. RAMASWAMY IYENGAR
Advocate

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PUBLISHERS' PREFACE

There is a great deal of philosophy current in the world of today. Religion also plays a great part in the lives of men and women though one must say that talks about philosophy are more fashionable than the practice of religion. No one however thinks of Vairagyam which is the goal of true philosophy and the foundation of true religion. Desirelessness and non-attachment are not even talked of on platforms or made the subjects of articles or other publications.

The Visishtadvaita Pracharini Sabha has therefore thought it fit to publish a short work of Sri Vedanta Desika called Vairagya Panchakam to remind the public about this forgotten merit in human life.

Vairagya or non-attachment to the Visishtadvaitin connotes not merely a negative non-attachment to material wealth and sense pleasures, but a positive intense attachment to Paramatma. This Stotra can be seen to have touched the pinnacle of Vairagyam both in the sense of non-attachment to worldly things and a great desire for God.

We are publishing an elaborate commentary in Tamil on the slokas of Vairagya Panchakam from the pen of a very erudite scholar and an Acharya, Sri U. Ve. Vidwan Navalpakkam Krishnamacharya Swamy. By way of an introduction to that Tamil commentary we are publishing a short commentary in English so that the fundamentals of Vairagya as enunciated by Desika may be understood and appreciated by the English-knowing public, with a view to lead them on to a close study of the Tamil commentary.

Madras–17
22—11—1967

S. PARTHASARATHI AYYANGAR,
Secretary.

॥ वैराग्यपञ्चकम् ॥

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥

क्षोणी कोण शतांश पालन कला दुर्वार गर्वानल-
क्षुभ्यत्क्षुद्र नरेन्द्र चाटु रचना धन्यान् न मन्यामहे ।
देवं सेवितुमेव निश्चिनुमहे योऽसौ दयालुः पुरा
धाना मुष्टि मुचे कुचेल मुनये दत्ते स्म वित्तेशताम् ॥

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(1) सिलं किमनलं भवेदनलमौदरं बाधितुं
पयः प्रसृति पूरकं किमु न धारकं सारसम् ।
अयत्न मल मल्लकं पथि पटच्चरं कच्चरं
भजन्ति विबुधा मुधा ह्यहह कुक्षितः कुक्षितः ॥

(2) ज्वलतु जलधि क्रोड क्रीडत्कृपीड भव प्रभा-
प्रतिभट पटु ज्वाला मालाकुलो जठरानलः ।
तृणमपि वयं सायं संफुल्ल मल्लि मतल्लिका-
परिमलमुचा वाचा याचामहे न महीश्वरान् ॥

(3) शरीर पतनावधि प्रभु निषेवणापादनात्
अविन्धन धनञ्जय प्रशमदं धनं दन्धनम् ।
धनञ्जय विवर्धनं धनमुदूढ गोवर्धनं
सुसाधनमबाधनं सुमनसां समाराधनम् ॥

(4) दुरीश्वर द्वार बहिर्वितर्दिका-
दुरासिकायै रचितोऽयमञ्जलिः ।
यदञ्जनाभं निरपायमस्ति मे
धनञ्जय स्यन्दन भूषणं धनम् ॥

(5) नास्ति पित्रार्जितं किञ्चिन्न मया किञ्चिदार्जितम् ।
अस्ति मे हस्ति शैलाग्रे वस्तु पैतामहं धनम् ॥

कवितार्किकसिंहाय कल्याणगुणशालिने ।
श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

ஸ்ரீ :

ஸ்ரீமதே நிகமாந்த மஹா தேசிகாய நம :

VAIRAGYA PANCHAKAM

OF

VEDANTA DESIKA

ஸ்ரீமாந்வேங்கடநாதார்ய : கவிதார்க்கிககேஸரீ |
வேதாந்தாசார்ய வர்யோமே ஸந்நிதத்தாம்ஸதாஹ்ருதி ||

க்ஷோணீகோண சதாம்சபர்லகலா துர்வாரகர்வாநல
க்ஷுப்யத்க்ஷுத்ரநரேந்த்ர சாடுரசநா தந்யாந்
ந மந்யாமஹே |
தேவம்ஸேவிதுமேவ நிச்சிநுமஹேயோஸௌ
தயாளு : புரா
தாநாமுஷ்டி முசேகுசேலமுநயே தத்தேஸ்ம
வித்தேசதாம் ||

INTRODUCTION

ராமாநுஜதயாபாத்ரம் ஜ்ஞாநவைராக்ய பூஷணம் |
ஸ்ரீமத் வேங்கடநாதார்யம் வந்தே வேதாந்ததேசிகம் ||

Vedanta Desika (1268—1369 A.D.) is famous as much for his intense vairagya as for his immeasurable knowledge. It is not always that gnana, or knowledge, and vairagya, or non-attachment to worldly wealth, go together. In Vedanta Desika we see these two qualities residing side by side. Not only that, he has excelled in each of these qualities. That is why this great Acharya is referred to as ஜ்ஞாநவைராக்யபூஷணம்—adorned by gnana and vairagya,—nay, adorning and lending lustre to gnana and vairagya.

A unique feature with Desika is that his many-sided greatness is reflected in his several works and is not left to be gathered from the praises lavished on him by his disciples, followers and admirers. His gnana is vouched for by his numerous works. His work Tattvamukta-kalapa is said by scholars and savants to bespeak his ஸர்வஜ்ஞத்வம்—all-knowledge—even like Parabrahmam. Similarly his extreme vairagya is fully seen in his shortest work-Vairagya Panchakam. As the name itself indicates, this work is about Vairagya and consists of 5 slokas.

This work has a historical background. During the latter part of the 13th century and the early part of the 14th century, the great and reputed Advaita Acharya, Vidyaranya, was the Asthana Vidwan of Vizianagara Samasthanam and had great influence with the chieftain of that State. Vidyaranya and Vedanta Desika were of nearly the same age and well known to each other. Probably they had studied together in the early years. Each held the other in great regard and esteem. While at Vijayanagaram, Vidyaranya came to know of the great reputation which Desika had built up as an Acharya and a Scholar in Veda-Vedanta, and the state of abject poverty in which he chose to live. With the very good intention of benefiting Desika by securing for him a post in the Samasthanam or to get him a princely sanmanam to relieve his poverty and provide him with more scope for study and instruction (svadhyaya and pravachana), Vidyaranya sent a messenger to Kanchi where Desika was then living, and requested him to come to Vijayanagaram and meet the prince. The messenger returned to Vidyaranya taking with him the thankfulness of Desika for the kind gesture of friendship and a sloka beginning with the words

க்ஷோணீ கோண set out above. Its meaning is as follows:—

We have no regard for people who consider themselves blessed and fortunate because of their lavishing their praises on petty kings with minds disturbed by the inextinguishable fire of pride due to their being protectors of a hundredth part of a corner of this earth. We have taken a resolve only to serve and worship the Lord Who possesses inherent and innate mercy and who in days of yore conferred the state of Kubera on Saint Kuchela who had offered unto Him a handful of அவல் (parched rice).

Alankhara

By the first half of this sloka Desika made it clear to Vidyaranya that he was not inclined to serve or praise any earthly lord or chieftain and obtain his pleasure and thereby wealth. He pinned so much faith in the dictum of Nammalwar contained in the Tiruvoimozhi beginning with the words "சொன்னால் விரோதம்". By the second half of the sloka Desika makes it clear that all his allegiance is to the Lord and the Lord alone. The word *Asau* meaning, *this*, shows that to Desika the Lord was near at hand. We shall see later on who that Lord was who was everything to Desika and Whom he intends to refer to by the Kuchela episode. As it was to relieve Desika's poverty by getting him some wealth that Vidyaranya wanted Desika to come over, pointed referrence is made to the fact that the Lord Whom he has made up his mind to serve is a Lord capable of conferring untold wealth and even lift up a Kuchela to the status of a Kubera.

The sloka itself couched in the Saardoolavikreedita metre makes very fine reading and produces a very

pleasant impression on the ear, apart from the sentiments contained in it and the firm determination of the poet to stick to the Lord under all circumstances.

On receipt of this sloka, Vidyaranya, while very appreciative of the very high degree of desirelessness in Desika, thought that such a great person should not be permitted to suffer in penury and sent for Desika once again, and implored him to come to Vijayanagaram. The five slokas which form Vairagya Panchakam proper constitute the answer that Desika sent to the second request of Vidyaranya. Vairagyam which is an abstract quality, and not a popular one at that, seems to have taken a beautiful shape in these slokas which are couched in exquisite poetry.

Now let those slokas themselves deliver Desika's message of Vairagya :

1st Sloka

ஸிலம் ஹிமநலம் பவேத நல மௌதரம்பாதிதும்
பய: ப்ரஸ்ருதி பூரகம் கிமு ந தாரகம் ஸாரஸம் |
அயத்ந மல மல்லகம் பதி படச்சரம் கச்சரம்
பஜந்தி விபுதா முதாஹ்யஹஹ குக்ஷித : குக்ஷித : || (1)

Will not the grain droppings in fields suffice to quell the stomach-fire (hunger)? Will not a palmful of tank water be sufficient to keep body and soul together? Will not a (discarded) piece of rag lying in the street and obtained without effort serve as a loincloth ? And yet the learned ones for the sake of stomach (food) unnecessarily resort to Kings ! What a pity !

Desika points out in this sloka how scholars unnecessarily resort to rich men and praise them to the skies just to obtain food and clothing for themselves.

The emphasis here is on resort to the rich being unworthy of learned men. Nammalwar has, in his 'சொன்னல் விரோதம்' Tiruvoimozhi (III-9) already referred to, drawn attention to the utter impropriety of scholars (புலவீர்காள்) going and praising rich men (செல்வர்கள்) just to get a portion of their dirty wealth (குப்பைக் கிளர்ந்தன்ன செலவம்). "Instead of doing so" Desika says here, "live on tank water and fallen grains in fields".

Note the pun on the word குஷித :

The exclamation அஹஹ is incidentally in answer to Vidyaranya's persisting, though with the best of intentions, in Desika seeking the help of the Vijayanagaram King :

2nd Sloka

ஜ்வலது ஜலதிக்ரோட க்ரீடத்க்ருபீட பவப்ரபா
ப்ரதிபட படு ஜ்வாலா மாலாகுலோ ஜடராநல : |
த்ருணமபிஸாயம்ஸம்புல்ல மல்லிமதல்லிகா
பரிமளமுசாவாசாயாசாமஹே நமஹீச்வராந் || (2)

Let the stomach-fire (ஜாடராக்னி) go on glowing with rows and rows of fierce tongues of flame matching the fire playing in the bosom of the ocean (வடவா முகாக்னி - submarine fire). We shall not, with our words which exude the fragrance of the excellent jasmine that blossoms at evening-time, beg of any king even a blade of grass (the merest trifle).

In the first sloka, means of allaying hunger and thirst were referred to and the poet expressed surprise at learned men resorting to rich men and praising them. In this sloka speaking about himself in honorofic plural

(வயம் - we) – Desika says that he is determined not to pray for any favours from kings, or rich persons possessing material wealth in abundance. He considers such an act as a sacrilege committed on the God-given power of speech which he possesses. That speech of his has the fragrance of the just-blossomed மல்லிகைப்பூ at the onset of evening during Vasantharitu. This is not the only place where Desika refers to the excellence of the fragrance exuding from his tongue (speech). In Srimad Rahasya Traya Sara in the sloka with which புருஷார்த்தகாஷ்டாதிகாரம் winds up, he sings about his தந்நாபிநாளிகிநீநாளிக ஸ்ப்ருஹணீய ஸௌரபமுசாவாசா i.e., வாக் which excels in fragrance that lotus which sprung from the navel of the Lord Himself. The purity of the fragrance of that lotus is lost because of contact with a தேவதாந்தரம் (Brahma) whom it holds aloft above the Lord Himself. Here a pure jasmine blossoming naturally and wafting its fragrance all round is referred to. That is Desika's வாக்கு which spreads fragrance all round. The words of Desika are thus இன்கவி. "என்னுவில் இன்கவி யான் ஒருவர்க்கும் கொடுக்கிலேன்:" This sentiment of Nammalwar is reflected in Desika's words here. In sloka 19, of Yatiraja Saptati, Desika has sung about ஸ்வததே மமாத்ய ஸுபகாஸரஸ்வதீ my speech (now, because of my uttering the names and speaking about the glory of Ramanuja) shines sweet and beautiful.

Even if my hunger grows and grows, and my unappeased ஜாடராக்னி glows like the submarine fire (வடவாநலம் so called because it is supposed to be in the shape of a வடவா - female horse) – Desika says, I shall not prostitute my sweet and fragrant speech by employing it to ask of a favour from a மஹீச்வர. We can

recollect to ourselves here a similar sentiment contained in Sloka 28 of the Nyasa Tilakam : "ஸ்வாமிந் பாஹி தயஸ்வ தேஹி குசலிந் ஜீவப்ரபோ பாவய இதி ஆலாபாந் அவலேபிஷு ப்ரலபிதும் ஜிஹ்ரேதி ஜிஹ்வா மம."

"My tongue feels ashamed to approach a haughty person and say to him, "My lord, my liege! may you live long! pray protect me, bestow your grace on me and be considerate towards me" and so on, when Thou art there to fulfil my slightest wish and prayer the moment I make an anjali to Thee."

The word த்ருணம் means a blade of grass and indicates a mere trifle. It is interesting to note that in the sloka of Rahasyatraya Sara referred to above, the same word த்ருணம் is used to indicate wealth—

3rd Sloka

துரீச்வர த்வாரபஹிர் விதர்த்திகா
துராஸிகாயை ரசிதோயம் அஞ்சலி : |
யதஞ்சநாபம் நிரபாயமஸ்திமே
தநஞ்சயஸ்யந்தந பூஷணம் தநம் ॥ (3)

To that state of being seated on the outer pial of the house of a bad lord (or master) here do I make this anjali; for I am indeed the (proud) possessor of that wealth which has the lustre of Anjanam (மை-collyrium) whieh is imperishable, and which is the jewel that adorned the chariot of Arjuna.

Till now the emphasis was on turning away from vain and haughty lords and rich men; be they kings, chiefs or some such. Now the positive content of Vairagya is brought into prominence in this sloka. பரமாத்மநயோரக்த :, விரக்த : அபரமாத்மநி. So goes the old saying. One should develop a desire for Paramatma

and a corresponding non-desire for what is not Paramatma, i.e., for earthly ends. It was assumed for the purpose of slokas 1 and 2 that the poet was not rich in worldly wealth. Even so, he refused to bow before a நரேந்தர and a மஹீச்வர. Now it is asserted that the poet has wealth, imperishable wealth, in the shape of Lord Sri Krishna the charioteer of Arjuna - Parthasarathy. Lord Sri Krishna's bounty to Kuchela was referred to and relied on in the preliminary sloka which preceded the 5 slokas which go to make up the Vairagya Panchakam. There he was the wealth-giver to Kuchela. Here He is referred to as wealth itself. It is a lustrous and luminous wealth. It has the dark splendour of Anjana. Anjana (மை) is used to reveal hidden treasures. But this Anjana is itself the greatest treasure.

Dhanam or wealth is by nature perishable. செல்வத்தின் நிலையாமை is proverbial. But here it is a நீங்காத செல்வம் as Andal would have it, நிரபாயம் தநம்.

This is the wealth that was the bright jewel of அர்ஜுன ரதம். Lord Parthasarathy is my imperishable wealth.

So no need for me to wait on any haughty lord. The குஷித: of sloka 2. Here becomes a *dureeswara* an evil master. No one will ever catch me hanging on the doorstep, or seated on the outer pial, of such dureeswara waiting for favours and alms. Here I make my anjali to such dependence on such persons. அந்த தசைக்கு ஒரு கும்பிடு.

4th Sloka

சரீர பதநாவதிப்ரபு நிஷேவணபாதநாத்
அபிந்தந தநஞ்சயப்ரசமதம் தநம் தந்த நம் |
தநஞ்சய விவர்த்தநம் தநம் உதூடகோவர்த்த நம்
ஸுஸாதனம பாதநம் ஸுமநஸாம் ஸமாராதனம் ||

The wealth needed for putting down (extinguishing) the fire (of hunger) which feeds (thrives) on water, binds one to servitude towards the lords (rich persons) of this world till such time as the body falls down (i.e., till death) and hence it is worthless. That alone is real wealth which elevated Arjuna, which lifted up the Govardhana Hill, which is an object of worship for right-minded persons, which is a proper means to all (legitimate) desires, and which can never be done away with.

In the previous sloka reference was made to a dhanam or wealth; but the sound of dhanam was there in two words தருஞ்சய and தரம். In this sloka two kinds of wealth (தரம்) are talked of: but it is replete with the sound *dhanam* which occurs 11 times.

The first dhanam referred to is worldly wealth needed to appease hunger. Hunger is referred to as அப் இந்தர தருஞ்சய. தருஞ்சய is a kind of fire. Fire is usually fed by fuel,—firewood, charcoal, other combustibles and inflammables. But this fire thrives on water (அப்) which is its இந்தரம் fuel. To quench ordinary fire we pour water over it. But here is a fire which gets further kindled by the very water that we pour over it to quench it. We feel hungry and take food and water to appease the hunger. That hunger disappears for the nonce and appears again. The same process gets repeated again and again. This goes on till the end of life and the perishing of the body. Aghast at this the Alwar cries out: தராக்குழி தூர்த்து எனை நாள் அகன்றிருப்பன் ? Eating is like filling a bottomless pit. How long, O! Lord! how long am I to go on attempting to fill this bottomless pit?

The wealth which enables us to put down hunger is, as per the process evolved above, a lifelong job, involving lifelong servitude to earthly masters. It is தந்தம் — worthless. Sound of *Dhanam* occurs four times in this portion of the sloka:

The other *dhanam* (wealth), the only dhanam which deserves the name and is worth having, is described in the second half of the sloka in which the sound of *dhanam* occurs seven times.

Five great attributes of this *Dhanam* which has already been equated with Lord Sri Krishna are described. The first is that it is தநஞ்ஜய விவர்த்தநம் that which fostered and elevated Arjuna. It was the same dhanam that was உதூட கோவர்த்தநம் earlier, when He lifted up the Hill of Govardhanam. It is ஸுஸாதநம், an easy means for the fulfilment of proper desires. He was pleased to declare from His seat in Arjuna's Chariot, மாமேகம் சரணம் வ்ரஜ. And this great Acharya has given to us the true meaning, import and significance of that command in the charama sloka in the following words:

ஸுதுஷ்கரேண சோசேத்ய : யோ யோ இஷ்டஹேதுநா |
ஸஸ : தஸ்ய அஹமேவ ||

Whoever grieves at his inability to pursue the paths prescribed for attaining his desire, to him I am myself those paths. This is Desika's summary of Charamasloka and demonstrates how the Lord alone is our ஸுஸாதநம், good, easy and wholesome means or உபாயம்.

It is again *abadhanam*, i.e., it has no *badha*— opposition or refutation. It is an irrefutable and incontrovertible factor. Finally it is ஸுமநஸாம் ஸமாராதநம், ஸுமநஸ்—means a person with proper mind, i.e., well read and well disciplined. It also means a deva or god.

ஸமாராதநம் means good service or worship; also gratification, delight. This dhanam is a delight to all right-minded persons and to all the gods. It is also a proper object of aradhana or pooja.

Instead of worshipping Mammon who is supposed to be the god of riches, Desika advises us to worship the Lord who is Himself Wealth *par excellence* by pointing out that He is *Sumanasam Samaradhanam.*

5th Sloka

நாஸ்தி பித்ரார்ஜிதம் கிஞ்சித்
நமயா கிஞ்சிதார்ஜிதம் |
அஸ்திமே ஹஸ்திசைலாக்ரே
வஸ்து பைதாமஹம் தநம் ||

There is no property whatsoever earned by my father: nor have I earned any thing at all. But there is for me my paternal grandfather's property in the shape of that sublime Object on the crest of the Elephant Hill, Hasthigiri.

———

Acccording to Yagnavalkya Smriti as interpreted to us by Vignaneswara in the Mitakshara, a Hindu son has no right in the property earned by his father as his self-acquisition, during that father's lifetime. But in the property of the grandfather which on his death descended to the father, the son as soon as he is born obtains an interest. This is known as *apratibandha daaya* or unobstructed heritage. Vedanta Desika who was undoubtedly aware of this law depicts to us Lord Varadaraja of Kanchi as our unobstructed heritage. This is a wealth handed down to us not from the grandfather alone but by long succession even before him. எந்தை தந்தை தந்தை தந்தை தம் முத்தப்பன் ஏழ்படிகால் தொடங்கி as Periazhwar says.

There is further very great appropriateness in referring to Varada as பைதாமஹம்தநம். பிதாமஹ means of course paternal grand-father; but that is a term by which Brahma is known. Every one knows, and Desika himself has celebrated that fact in the only Sthalapuranam he has given to us in the shape of a Rahasya Grantha, - Hasthigiri Mahatmyam - that Brahma performed an Aswamedha Yaga in Kanchi and Lord Varadaraja emerged from the sacrificial fire of that Yaga. Thus Varada was acquired by Brahma who is ஸர்வலோக பிதாமஹன், and is for that reason பைதாமஹம் தநம். That is there for me, says Desika. What does it matter if my father did not earn anything or I myself earned nothing? I am wealthy beyond words because of the possession of this ancestral property, குலதனம்.

Lest Vidyananya and others may turn round and ask Desika: "You say Krishna is your wealth but where is Krishna now? He disappeared from the world long ago," Desika winds up his Vairagya Panchakam by pointing out "அஸ்தி". Here it is. I told you it is அபாயம் and also அபாதநம். Krishna my wealth is still here as Varada on the top of Hasthigiri—கண்ணன் கரிகிரிமேல் நின்று அனைத்தும் காக்கின்றனே.

கவிதார்க்கிக ஸிம்ஹாய கல்யாண குணசாலிநே
ஸ்ரீமதே வேங்கடேசாய வேதாந்த குரவே நம:

வாழி அருளாளர் வாழியணி அத்திகிரி
வாழி எதிராசன் வாசகத்தோர்—வாழி
சரணாகதி யென்னும் சார்வுடன் மற்றொன்றை
அரணாகக் கொள்ளாதார் அன்பு.

சீரார்தூப்புல் திருவேங்கடமுடையான் திருவடிகளே
சரணம்.

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